

Proverbs as a Phraseological Unit

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ABSTRACT

Many works have not yet been done on the semantic-cultural analysis of phraseological units between English and Uzbek languages. However, linguocultural analysis of proverbs is one of the interesting directions in linguistics. This research has involved national-cultural, etymological and semantic proverbs representing hospitality in English and Uzbek languages.

KEYWORDS: *phraseology, mythological, historical ethnographic, emotional feelings, proverb, linguistic difference, lexical, etymology, national and cultural property*

Phraseological wealth of a particular language expresses the mythological, historical ethnographic, emotional feelings, culture, and tradition of representatives of the language. The fact that English and Uzbek languages belong to different language families, radically different from linguistic and cultural ones, is also evident in its phraseological units, which express hospitality. The Uzbek people have been hospitable since ancient times, for this reason, the paremas and the proverbs about hospitality are in large quantities. For instance:

1. Mehmon - otangdan ulug' (A guest is great as your father);
2. Osh - mehmon bilan shirin. (Meal is sweet with guest);
3. Qo'noqqa osh ber, otiga yem. (give meal your guest, feed his horse);
4. Mehmonning oldida mushugingni pisht dema (Don't push your cat in front of the guest)

These examples show that the term hospitality plays an important role in the Uzbek language. In the first example, the guest is described as "a person who must be respected", in the fourth example, "the guest must be treated very carefully", even with a small gesture, it is important not to offend the guest. During this research, unlike Uzbek, it is relatively difficult to find a suitable variant of paremiological units for some hospitality due to the relatively small number of parems expressing hospitality in English, but we can express such phraseological units in English with the help of proverbs borrowed from other languages. For example:

1. Guest coming into house – God coming into house (polsha xalq maqoli) (mehmon kelgan uyga Xudo keladi) Mehmon – atoyi Xudo
2. A constant guests never welcome. (lotin maqoli) (doimiy mehmon hech qachon xush kelmas) Oyda kelganga – oyoq, kunda kelganga tayoq.
3. Fish and guests smell when they are three days old. (hind maqoli) (uch kunlik mehmon va baliqning hidi bir xil hid taratadi) Even the most welcome guest is more than enough for three days. (venger maqoli) (hatto eng yoqimli mehmon ham uch kun qadrlanadi) Mehmonning izzati - uch kun.

The vocabulary of each language develops and enriches on the basis of several sources. They are primarily divided into two groups:

1. on the basis of their internal capabilities (internal resources);
2. on the basis of words from other languages (external source). There is no language in the world that develops on its own merits without mentioning other languages. In the English language is no exception.

One of the priorities of modern linguistics is the study of this language in close connection with culture. Each language reflects a specific way of perceiving the world. The linguistic image of the world consists of a set of knowledge about the world reflected in one or another linguistic form, as well as a specific linguistic worldview. The language of any nation in various forms reflects all its peculiarities, especially its cultural features. The peculiarities of the cultural way of life of each nation are expressed, first of all, in the lexical system.

Phraseological units play a special role in creating a linguistic image of the world. They are a mirror of people's lives. The semantic nature of phraseological units is closely related to the basic knowledge of the native speaker, the practical experience of the individual, and the cultural and historical traditions of the people. Phraseological units are the most emotional, expressive, and lively layer of language, reflecting the spirit of the people, the richness and uniqueness of the language, and the reality of the country.

The phraseological system is a complex phenomenon with its own characteristics, laws, and history of development. One of the complex phraseographic tasks is to reflect in the dictionary the connotative micro component of the meaning of phraseological units.

Many of the phraseological units that have emerged as a result of cultural interactions are units that have come from other languages. We can cite the above examples as a clear example of our thinking.

Linguocultural analysis and study of phraseology is one of the most topical and controversial issues in phraseology today. It is important to identify the national and cultural features of phraseological units, to identify similarities and differences, to study its origin and etymology of clear and meaningful coverage. The etymological study of the Uzbek language shows that in this language there are more phraseological units that express hospitality than in other languages, and special attention is paid to this area. Such units can be categorized according to their use in different senses. For example:

1. Proverbs expressing the dignity of the guest:
 - a. Mehmon – aziz, mezbob – laziz (The guest is dear, the host is pleasant);
 - b. Mehmon izzatda, mezbob xizmatda (The guest is honored, the host is in service);
 - c) Mehmon kelgan

uyning chirog'i ravshan (The light in the guest house is bright); d) Mehmon – uy ziynati (the guest is the adornment of the house) and etc.

2. Proverbs about the need to treat a guest:
 - a. Osh – mehmon bilan aziz (plaf is dear with the guest);
 - b. Qo'noqqa osh ber, otiga – yem (Give soup to the guest, feed to the horse);
 - c. Mehmonga osh qo'y, ikki qo'lingni bo'sh qo'y (Put soup on the guest, leave both hands empty);
 - d. Mehmon kelsa pastga tush, palov bermoq ahdga tush (When a guest comes, go down and make a pact to give plaf).
3. According to the fact that no matter how much the guest is glorified, there are limits to it, and the guest should know his honor and dignity:
 - a. Oyda kelganga – oyoq, kunda kelganga – tayoq (for every month - a foot, for every day - a stick);
 - b. Chaqirilmagan mehmon – sariq itdan yomon (An uninvited guest is worse than a yellow dog);
 - c. Chaqirilmagan qo'noq – yo'nilmagan tayoq (An uninvited guest is an untrimmed stick);
 - d. Betamiz mehmon meznnonni qistar (Barefaced guest hastens the host).

We can cite many such examples. In conclusion, we can say that the number and colorful of paremas on a particular topic depends on the etymological aspect of the language, the everyday life of the people, worldview, customs, historical development, the expression and content of paremas and

reflects national characteristics. In the linguocultural comparison of the phraseological riches of the two languages, we can encounter differences and similarities using many similar examples.

The names of animals (zoonyms) and birds (ornithonyms) are one of the most ancient sources and layers of the dictionary in all the languages of the world. In the languages of the English and Uzbek peoples we find many comparisons, proverbs, sayings and phraseological units, including zoonyms and ornithonyms. In general, the traditional choice of ornithonyms on the phraseological basis of the languages under analysis has much in common, both in terms of nomenclature theory and in terms of evaluative connotation. A comparative analysis shows that the traditions of using ornithonyms as proverbial and proverbial components clearly show the uniqueness of the national language. This is especially true for the Uzbek language.

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